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HISTORICAL SKETCH

OF THE

First Presbyterian Church,

OF NORRISTOWN, PA.,

WITH

BIOGRAPHICAL NOTES OF ITS MINISTERS,

AND REMINISCENCES OF ITS REVIVALS AND OF OAKLAND
FEMALE INSTITUTE.


BY

J. GRIER RALSTON, D. D.

*Delivered in the First Presbyterian Church, Norristown, Pa.,
July 2d and 9th, and August 20th, 1876.*

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CORRESPONDENCE.

NORRISTOWN, January 2, 1876.

REV. DR. RALSTON :

Dear Sir :

At a meeting of the session of the First Presbyterian Church of Norristown,—all the members being present—and with the concurrence of the Pastor, the Rev. Dr. Halsey, it was unanimously *Resolved*, That a request be extended to the Rev. J. Grier Ralston, D. D., to deliver the Centennial Sermon, comprising the history of said Church, as contemplated by the recommendation of the late General Assembly of the Presbyterian Church.

By the order of Session.

CORNELIUS S. BAKER

NORRISTOWN, PA., January 4th, 1876.

DR. CORNELIUS S. BAKER :

Dear Doctor :

It will give me great pleasure to comply with the request of the Session you represent, and I will do what I can to embody in a sermon the history referred to in your communication of the 2d inst.

Very truly, yours,

J. GRIER RALSTON.

The First Presbyterian Church of Norristown, AND ITS MINISTERS.

Note it in a book, that it may be for the time to come. Isaiah 30:8.

Human nature is the same in every age and in every country. It has the same weaknesses and wants, the same restlessness and ill-defined aspirations for a better future, and the same inability to correct the defects inherent in its own constitution.

The trials of individuals, however, are very different. This difference results from their various relations in life, the character of their surroundings, and, perhaps, above all, from their personal peculiarities. If each could avail himself of the experience of the others we might avoid many of the ills to which flesh is heir, and make such attainment in knowledge as would greatly increase our happiness and usefulness on earth.

What is true in this respect of individuals is equally so of communities and of churches. This principle God recognizes in his dealings with the human family ; and hence the utterance of the text, " Note it in a book, that it may be for the time to come." That is, write down your experiences that others may profit by them. While, then, in obedience to this injunction we gather up the fragments of history that are legitimately our inheritance, as a church, let us remember that we, too, are making history that will survive us and be garnered in the future.

The General Assembly of our Church has recommended "That the first Sabbath of July, 1876, be designated as a day of Praise and Thanksgiving to God for the manifold blessings with which he has crowned us as a people; and that on that day each pastor deliver an historical discourse on the history of his church." By request of your pastor and session I have assumed the responsibility of historian for this occasion.

The history of the First Presbyterian Church at Norristown is so intimately connected with that of the Norriton and Providence Presbyterian Churches that up to a comparatively recent period it cannot be treated separately. Indeed, for many years they had the same organic life.

The Norriton Church, located on the Germantown and Perkiomen Turnpike, five miles north of Norristown, is the mother of all the Presbyterian Churches in this vicinity, and is among the oldest of our churches in the State. The old stone building still stands, and in the grave-yard adjoining it there were discovered, several years since, some tomb stones dated between 1689 and 1700. It is said, also, that at the same time and place, a sand-stone tablet was found bearing the date of 1679.

While these facts point to an antiquity greater than that generally conceded to that church, it must be admitted that we have but little definite information concerning it until near the middle of the last century. During the great revival that commenced at Freehold, N. J., in 1732, under the ministrations of Rev. Jno. Tennent, and spread, as a tidal wave over the American churches, Norriton shared in the refreshing, and was also a participant in the controversies, connected with the revival, which resulted in the scism that divided the Presbyterian Church in 1741. That part of the congregation that sympathized with the religious movement, and more particularly with the Log College, and Rev. Wm. Tennent, as the exponents of the movement, went off and built a log house on the present site of the Providence

Church, and were organized under the title of the New Providence Church. For the first year or two of their separate existence they were probably without a settled pastor. The "Old Side" continued to hold service in the Norriton Meeting House and were ministered to by Rev. Jno. Kinkead.

About the close of the year 1742 or the commencement of the following year the Rev. Jno. Rowland became the pastor of Providence Church in connection with Charleston Church, in Chester county, under circumstances so unusual as to justify reference to them here.

Mr. Rowland was educated under Rev. Wm. Tennent, at the Log College, and was licensed by the Presbytery of New Brunswick Sept. 7, 1738. The next year he was ordained as an evangelist. Inasmuch as he had no diploma, and had not submitted to an examination by a commission of Synod, according to rule, his licensure and ordination gave great offence to the more orderly and rigid of the people among whom he was then laboring, in the three contiguous towns of Lawrence, Hopewell and Amwell, New Jersey. They complained to the Synod of this action of their Presbytery. Their complaint was sustained, and the conduct of those who had encouraged Mr. Rowland was denounced in unmeasured terms. Consequently, church doors were immediately shut against him; but as he had many friends and earnest followers barns were freely opened for his accommodation in inclement weather, while the friendly shade of a forest was invoked to shelter his congregation from the summer sun. His efforts, though put forth in the face of discouragements so formidable, were greatly blessed. While laboring in New Jersey an incident occurred that induced him to change the field of his operations.

An adventurer by the name of Bell who had previously performed some wonderful fetes of impudent daring, in the South, was met, at Princeton, in the dusk of the evening, by Jno. Stockton Esq., who addressed him as Mr. Row-

land and invited him to his house. Bell, with much difficulty, convinced Mr. Stockton of his mistake, the resemblance being so strong. Taking advantage of the likeness, thus discovered, the wretch went to a vacant congregation in Hunterdon county, and introducing himself as Rowland, was invited to spend the week and preach on the Sabbath. While riding with the ladies to church he pretended to discover that he had forgotten his notes. He requested his host to take his place in the wagon, that he might return on horseback and get them; promising to be back in time for service. The people waited long and patiently; but he never came. Bell, on reaching the house, broke open and rifled a money desk and escaped on the horse he had borrowed, proclaiming himself as Mr. Rowland.

At this very time, Mr. Rowland with two of his elders, Joshua Anderson and Benj. Stephens and Rev. Jno. Tennent, was attending a sacramental service in Maryland, near the Pennsylvania line, many miles distant. On his return he was charged with the robbery and gave bonds to appear at court in Trenton. The Chief Justice, who was well known for his hostility to religion and for his disbelief of Revelation, charged the grand jury on the subject with great severity. After long deliberation they found no bill. With an angry reproof the Judge sent them back. Again they returned with the same verdict. They were sent back a third time, and being threatened with severe punishment if they persisted in refusal, they brought in a bill for the alleged crime. He was tried and at once acquitted on the testimony of Tennent, Anderson and Stephens. The popular feeling, however, was against him. His friends were indicted for perjury and he thought it best to withdraw from the province. In the good providence of God, his footsteps were directed to the Scotch-Irish settlement in this and the adjoining county of Chester, and thus he became the Pastor of the two churches already named, and continued with them until his death, which occurred in 1747.

On the death of Mr. Rowland, Rev. Mr. Treat of Abington took the congregations under his care, and at a sacramental occasion, at Charleston, had the assistance of Rev. David Brainard.

In the autumn of 1747 Rev. Jno. Campbell was ordained and installed pastor over these churches and continued to serve them until 1753, when he was struck with palsy in the pulpit, as he was commencing the morning service by giving out the following words in the 116th Psalm :

“ Dear in thy sight is thy saints’ death ;
Thy servant, Lord, am I.”

He was buried at Providence and on his tomb is this inscription :

“ In yonder sacred house I spent my breath,
Now, silent, mouldering here I lie in death.
These silent lips shall wake and yet declare
A dread Amen to truths they uttered there.”

After his death Rev. Benjamin Chestnut, whose wife Judith sleeps in the Providence graveyard, seems to have become a stated supply for the Charleston and Providence pulpits until 1763, when he left them on account of their inability to support him.

Providence now united with Norriton and Abington in settling Dr. Wm. M. Tennent, who continued to be their pastor until, perhaps, about 1810.

After the reunion in 1758 of the dissevered fragments of the Presbyterian family, the congregations of Norriton and Providence worshipped for several years alternately in the two churches. Gradually, the convenience of the majority of the two congregations demanded that Providence should have the greater part of the pastor’s time. Norriton was, at length, practically abandoned, and the entire interest of the congregations concentrated at the other church.

In the fall of 1813 Rev. Joseph Barr was installed as pastor over these churches. His salary being inadequate to his support, in order to supplement it he resorted to teach-

ing, a pursuit which proved to be as consonant with his tastes as it was with his profession.

He resided in Norristown and taught a school in the "Old Academy." Here he gathered around him a little congregation which his predecessor in the Academy had collected, and preached to them on Sabbath evenings or as opportunity offered.

The material in which this congregation originated was gathered by Rev. Mr. ——— Jones, who for several years was principal of the academy. The audience that he collected from Sabbath to Sabbath, in his school room, constituted the germ that grew, under the subsequent ministrations of Mr. Barr, into the First Presbyterian Church at Norristown.

The numbers that attended on his ministry continued to increase until the accommodations of the school room became too narrow for the audience. A meeting of the citizens interested was called to consider the question of building a house of worship. It was, after mature deliberation, resolved to proceed with the work. A lot of ground containing one acre, located on the N. E. corner of DeKalb and Airy streets, was purchased from Levi Pawling, Esq., for \$500. He conveyed it by a deed, dated December 5, 1815, to Robert Hamill, Alexander Crawford and Phillip Hahn, in trust for the Presbyterian Congregation in the Borough of Norristown. At what time the corner-stone of the edifice was laid we have no means of ascertaining. It is recorded, however, on the first page of the congregational minute-book that on April 25, 1818, a committee consisting of Jno. McFarland, John Henderson and Wm. Hamill, reported to the congregation that in purchasing a lot and erecting a meeting-house they had expended \$7415.85 and that they had paid \$5833.62, leaving a balance of \$1582.23 against the meeting-house. At the same time they show an amount of assets in subscriptions and pew-rents greater by \$27 47 than the aggregate of their indebtedness. All honor

to the founders of this church, who presented to the Lord a house unincumbered by debt.

Let it be remembered that all this was accomplished before the church was organized or a charter obtained.

In July, 1818, a committee appointed to confer with Mr. Barr in relation to his salary report that they have arranged with him for \$300 per year from the congregation of Norristown, and the same amount from the united churches of Norriton and Providence.

The church was organized Sept. 4, 1819, by Rev. James P. Wilson, D. D., under the direction of the Presbytery of Philadelphia.

He preached on the occasion from Heb. 12:24. "Follow Holiness."

Immediately after service an election for elders was held, which resulted in the choice of Robert Hamill, Ulrich Schlater and Hugh Dixon. The same day they were ordained and set apart to the office. They then met for business. Their meeting was constituted by prayer and they received three members to the privileges of the church. While there were no large accessions at any time under Mr. Barr's pastorate here, it is worthy of remark that the growth of the church was steady and healthy. Under his ministry 42 members were added to the original 31 that constituted the church at the date of its organization. After a faithful service of about 10 years, some root of bitterness sprang up in his field of labor, and he felt constrained to ask Presbytery to dissolve the pastoral relation. In a sermon preached by the Rev. Samuel M. Gould to his people here, January 2, 1842, he says: "It was a sad blow to this church when Mr. Barr felt compelled to leave it. It was for a long time left to blighting and mildew. As to those who opposed him and rendered his situation uncomfortable I forbear to speak. I can only say that extensive observation has long since forced upon my mind the conviction that it is a fearfully dangerous thing to oppose and maltreat a faithful ambassa-

dor of Christ. God generally takes their affairs into his own hand ; and, as in the case of Cain, he suffers no one to punish them but himself." He then adds : " Had Mr. Barr continued to this day and had he been sustained as he deserved to be, the aspect of this congregation would doubtless have been very different from what it is." He remained with this church until April — 1823, when he resigned and removed to Lancaster county. During this interval the church obtained a charter, dated March 29, 1824.

The congregation after Mr. Barr resigned were dependent on supplies until November 16, 1825, when Rev. Charles E. Nassau was installed pastor of the united churches of Norriton, Providence and Norristown. Mr. Nassau found the field in such condition as to tax to the utmost all his energies in its culture. The absence for two years of the regular ministrations of the gospel had contributed largely to bring about this state of things. The communion roll of the Norristown Church now numbered but 54 names.

The young pastor brought all his resources into the work, and continued to minister to these churches until the spring of 1827, when his health became so impaired that he was obliged to desist from preaching.

The congregations granted him a vacation extending through the summer which he spent in traveling on horseback. He returned to his charge in November, much invigorated. During the winter, in addition to his pastoral duties, he visited every family in the Borough of Norristown and in the township of Norriton in the work of Bible distribution. In the spring of 1828 the worst symptoms of the preceding season returned—cough, hoarseness, failure of appetite and debility—so that he was again compelled to desist from public speaking. He now requested leave from Presbytery to resign his charge. They advised him to retain it for six months longer ; and in the meantime appointed supplies for his pulpit. At the end of this vacation

his health being still feeble, at his earnest request, the Presbytery relieved him from his pastoral work.

In a letter recently received from Dr. Nassau, he says: "At the time I entered upon my pastorate there were but two elders in the session of Norristown Church, Messrs. Robt. Hamill and Ulrich Schlater. They were real pillars in the house of God, devout men, exemplary before the world, zealous for the welfare of Christ's kingdom and remarkable for sound judgment. They were true friends and prudent advisers. Mr. Schlater, though living at the distance of six miles from the church, was rarely absent from public worship, by day or by night, even in the most inclement season.

"In the membership the Lord had his precious jewels. I look back with great interest to *two* female bible classes that came to my study for instruction. Recently I received a very kind letter from a lady now residing in Elmira, N. Y., formerly a member of my younger bible class, who appears to be an earnest worker for Jesus.

"Very few of the communicants or of the congregation once under my pastoral care, are now remaining on earth.

"My pastorate in those churches was the only one of my life, very dear to me, and to this day brings fond but solemn memories. The pastoral relation was laid aside solely from the necessity imposed by a chronic throat-affection. I have, however, continued, occasionally preaching to this 72d year of my life.

"Give my christian salutation to the present session, church members and congregation. I rejoice with them over what God has wrought for my former charge, and over its growth into so many distinct organizations, destined to be burning and shining lights in the world."

An interval of six years now occurred in which this church was without a settled pastor. During this period their supplies were irregular. Among those who occasionally ministered here are mentioned Revds. Messrs. Robert

Steel, Scovel, Eustace, Moore, Grant, Belville, Barr and Nassau.

In November, 1828, one month after the resignation of Mr. Nassau, the church elected three new elders, Wm. Powell, Esq., David Getty and Wm. McGlathery. Notwithstanding the absence of a pastor's care and the regular administration of the word and ordinances, through the well directed zeal of the session and members, and the faithfulness of those who occasionally ministered to them, the church continued to grow. In the six years in which it was dependent on supplies, ninety-seven names were added to its list of communicants. Of these 82 were gathered into the fold as the result of a special work of grace which commenced early in the winter of 1832. As far as can now be ascertained this was the first general awakening known in this church. At the close of this period there were 137 members on the church roll.

The church now graciously revived, resolved to sunder its connection with the Norriton and Providence churches. The prolonged vacancy in their pulpit was mainly the result of the inability of the three churches to unite on any one as pastor. A man popular in one congregation often failed to satisfy the others, and their many failures to agree contributed not a little to the promotion of a querulous spirit among them. Moreover the members of this church had just received a fresh baptism of the Holy Ghost. Their zeal for God was kindled afresh and they were made alive to the necessity of a spiritual leader who should go in and out *daily* before them. In carrying out their determination they first invited Rev. Saml. Steel to become their pastor. He declined. They then gave a unanimous call to Rev. Stephen Guiteau. He did not see his way clear to accept. A few weeks later, without a dissenting voice, they tendered their pulpit to Rev. Joseph Barr. He thought it best not to return.

Greatly discouraged, their minds were now, in the good

providence of God, turned to the Rev. Robert Adair, then a young man laboring in the Second Presbyterian Church of Wilmington, Del. By a unanimous vote he was invited to become their pastor and to their great joy he accepted their call. He was installed over this church in November, 1834.

In the meantime the churches of Norriton and Providence continued to depend on supplies until about 1836, when Rev. R. W. Landis became their pastor and so continued until 1839. After he resigned they were ministered to by Rev. Sylvanus Haight, and others, until about 1845, when Rev. Henry S. Rodenbough was installed over them, and continues, to this day, to minister to them in holy things. God has greatly blessed his labors and has permitted him to gather a large harvest, on a field he has cultivated with untiring industry, unsparing labor and exhausting care. Hitherto we have been obliged to carry forward the history of three or more churches together. Henceforth we will be occupied with that of our own church.

Notwithstanding the great awakening through which the church had so recently passed Mr. Adair found it in an unsettled and unhealthy condition. Some of the older members who aspired to leadership were not acceptable to others in the congregation, while the zeal of some of the new converts was not tempered with knowledge. On the one hand the young pastor was fully occupied in restraining and directing an unhealthy activity, and on the other in fostering the love of order in the house of God.

In a letter he says, "My work there, mainly, was to tie up the loose ends and to get the church in working order for my successor.

"During the first year of my pastorate, I was urged again and again to appoint protracted meetings, for the promotion of piety in the church. Not seeing the wisdom of such a measure at that time, I did not adopt it, but kept on in the performance of the ordinary duties of the ministry. Although

I held no extra meetings, when I left the church it was enjoying more than ordinary spiritual and temporal prosperity."

Mr. Adair's labors here were not without fruit. During his pastorate of 3 years 72 names were added to the church roll. When he resigned in December, 1837, to take charge of the Franklin St. Church, Philadelphia, it was against the earnest solicitation of the entire church here. As an inducement to remain they offered to increase his salary. But the field to which he was invited gave promise of wider usefulness and a sense of duty impelled him thither. Up to this time there had been connected with this church 256 members. Of these some were removed by death, others dismissed to various churches, while a few had been cut off by discipline; so that the number, now on the church roll, in regular standing, was about 120.

Immediately after the resignation of Mr. Adair, Mr. Saml. M. Gould, a licentiate of the congregational church, was invited to occupy this pulpit, for two Sabbaths, as a candidate. By permission of Presbytery he continued for a few weeks longer here to exercise his gifts. His services being acceptable to the people, he was unanimously elected their Pastor, January 25th, 1838. In February he applied to the Second Presbytery of Philadelphia to be received under its care, with a view to ordination and installation.

After an examination of two hours, Presbytery refused to receive him by a vote of 17 to 5, and Rev. Dr. Neill was appointed to take charge of the pulpit the next Sabbath, which he did; stating to the congregation that the decision of Presbytery, was largely influenced by party feeling. Be it remembered that these were the troublous times of the Old and New School controversy, that in 1837 disrupted the entire Presbyterian Church in the United States. The congregation gave notice of their intention to appeal and comply to the General Assembly. In the meantime Mr. Gould continued to preach, the Lord showing his favor in the gift of the Holy Spirit.

On the 12th of July, 1838, the church was transferred, by the Synod of Philadelphia, to the Third Presbytery of Philadelphia, (New School). To this Presbytery Mr. Gould applied, was examined and received, and the 25th day of September was appointed for his ordination and installation. On that occasion Rev. Thos. Brainerd preached the sermon, Rev. Albert Barnes delivered the charge to the pastor, and Rev. Robert Adair gave the charge to the people.

The new pastor soon proved himself an earnest worker. He was instant in season and out of season; nor was his labor in vain, in the Lord. So rapidly did the congregation grow, that in one year after he took charge of it, the house became too small for its accommodation. It was therefore enlarged by an extension of 25 feet toward Airy street. Nor was it long until it was again crowded.

Mr. Gould reckons six distinct revivals under his pastorate of 12½ years. In his sixth anniversary sermon, preached in January, 1844, he says of the revival of 1839: "In the powerful outpouring of the Holy Spirit that then took place there was the most marked interposition of God that I have ever witnessed. It was not at that time the intention of the church to make special effort. The thought of so doing had not entered the mind of the session. But as the Lord would have it, the active business of the place was suddenly suspended, for a week or more, in consequence of the great freshet that occurred early in that year. As some of our members would have a few leisure days, a series of prayer meetings was proposed during the evenings of the week. We met in the academy (the only place we then had for such meetings) from evening to evening for a whole week.

"We had no assistance from abroad, but there was a large attendance and a solemnity that clearly betokened the presence of God. There was, however, no special development of conviction among the impenitent till the Monday

evening following. It is probable that our exercises would have closed with the Sabbath, had it not been for our usual practice to observe the first Monday evening of the month, to pray for the general spread of the gospel. It was on that night that the mighty power of God was suddenly felt. The house where we were assembled was shaken, and every one present not previously converted to God became deeply convicted of his sins. Our next meeting was held in the church, and although we were favored with but two sermons from abroad, during the remainder of the week, salvation continued to flow in upon us. On the Sabbath evening following, our house was crowded with anxious hearers, among whom were not less than 100 persons under deep conviction.

“The work continued for some weeks with more or less power, and in such a way as to convince, even the most incredulous, that it was wrought of God.”

The revival of 1843 was regarded by many as a work of greater power than that of which I have just spoken. As a result of the former 71 were added to the church, while during the latter 108 were gathered into it.

Mr. Gould's success as a pastor was more than ordinary. As a preacher he was fearless, direct and earnest. For the first twelve years of his ministry here, the congregation enjoyed unusual tranquility. Toward the close of that period some difficulty between pastor and people sprang up that after a few months resulted in the dissolution of the pastoral relation. This occurred in April, 1851. Under Mr. Gould's ministrations three elders were elected, Jacob Teany, Marmaduke L. Burr and Levi Streeper; 342 persons were added to the church; the church edifice was enlarged and the grounds improved. Most of the shade trees now on the premises were planted by his own hand. In the removal of Mr. Gould the church lost an able, laborious and faithful pastor, the working class a considerate and sympathizing friend, and the town a valuable citizen.

After his resignation, the church was again for more than a year without a pastor. Several candidates for the pulpit having been heard, Rev. Randolph A. Smith found favor with the congregation, and received a unanimous call, which he accepted, and was installed June 3, 1852, by the Third Presbytery of Philadelphia.

When he entered upon his work he found the church roll to contain 182 names. During the first year of his ministry, 12 were added on examination, and 18 on certificate. The church gradually increased in strength, and in 1853 a plain but well arranged parsonage, in cottage style, was erected on a lot adjoining the church and belonging to the congregation, at an expense of \$2560.75. The building was erected under contract by Samuel Huston.

The next year the congregation resolved to rebuild their place of worship. To do this it was necessary they should possess a narrow strip of ground that lay between the church lot and DeKalb street and extended the whole length of the lot, 462 feet, from Airy street to Marshall street, being 13 feet wide on Airy street and 20 feet on Marshall. This strip was a part of the old academy property and was at that time owned by the borough. After protracted and vexatious negotiations between the Trustees and the Town Council they failed to agree upon the price. It was then offered at public sale and bought by a company of gentlemen who were dealing in real estate. The delay of a few weeks served to make the fact more painfully evident to all that this lot was, to the church, an indispensable necessity. Wm. Hamill, Wm. Jamison and J. Grier Ralston, in order to forestall threatened complications, purchased the property at \$6300. It was at once conveyed to them, and then transferred to the church, at cost.

Part of the grave-yard, after removing the bodies, was, in connection with the newly acquired ground, sold out in lots. The way being thus opened the congregation proceeded at once to carry out their resolution to build. Accordingly,

on the last Sabbath in March, 1854, farewell services were held in the old church. The next day the work of pulling down the unsightly pile commenced. In the meantime the congregation obtained permission from the County Commissioners to worship in the old court house.

Here they continued to enjoy the regular ministrations of the word until December 31, 1854, when they entered the lecture-room of their new house, where they continued to hold their meetings until the 16th of September, 1855, when the church was dedicated and formally opened for public worship.

On this occasion the pastor was assisted by Rev. E. P. Rogers, D. D., who preached in the morning; Rev. A. T. McGill, D. D., LL.D., who preached in the afternoon, and Rev. A. A. Willits, D. D., who had charge of the evening services.

In July, previous to the completion and dedication of the church, Mr. Smith, in consequence of declining health and the indisposition of his family, asked the congregation to unite with him in requesting Presbytery to dissolve his pastoral relation.

A congregational meeting was called and the subject submitted to them, when it was unanimously resolved to refuse his request. He was sent for and came into the meeting. The result of the vote was announced to him and he was urged by the chairman to revoke his declared purpose to resign. Thereupon he thanked the congregation for this expression of their confidence and regard, and frankly stated that he could not continue his relations to the Third Presbytery of Philadelphia, on account of treatment received from some of its members.

On motion of Col. Thos. P. Knox it was resolved that immediate steps be taken to dissolve our relation to the Third Presbytery and that we ask to be taken under the care of the Second Presbytery of Philadelphia, retaining Mr. Smith

as our pastor. The motion was carried, though not by a unanimous vote.

Mr. Smith was at this meeting granted a vacation of three months, and as much longer as might be necessary for the recuperation of his health.

A commission, consisting of Mr. Wm. Hamill and Col. Knox, was appointed to effect the transfer of the church. They appeared in the Third Presbytery and announced their mission, whereupon Presbytery, failing to sympathize with their views and wishes, appointed Rev. Mr. Foot to visit the church and look after their interests here. He was instructed moreover to declare the pulpit vacant.

Mr. Foot's arrival was the signal for the commencement of open hostilities. He soon gathered around him a party claiming greatly to outnumber those who favored the change.

In the meantime the Trustees met and passed a resolution approving the action of the congregation and reaffirming it. They denounced the course of the Third Presbytery and resolved that their appointee should not be permitted to occupy the pulpit, nor any other part of the house, at the time and for the purpose for which he was appointed.

Mr. Wm. Hamill was made a committee with full power to see that the foregoing resolution was carried into effect.

On Sabbath, the 19th of August, Mr. Foot came with his party to the door of the church and demanded admittance. He was met by Mr. Hamill, and assured that he could not enter for the purpose for which he came. He then at once quietly retired to the opposite corner of the street, where, surrounded by his friends, he performed the office assigned him under cover of the market house. This done they adjourned to Hill's Hall, where he preached and conducted the regular services of the Sabbath.

In a few weeks the retiring party were organized into a church under the name of the "The Central Presbyterian Church of Norristown."

They displayed a most commendable energy in providing a place of worship, and God has again and again blessed them with tokens of his favor.

A few weeks after the rupture this church was received into the Second Presbytery of Philadelphia, to which it originally belonged. The congregation divided the Sabbath School Library with their seceding brethren and gave them church property valued at \$4000. They then proceeded to finish their elegant church edifice, originally commenced with reference to the wants of the undivided congregation. Although encumbered with a heavy debt, they completed their building and enclosed it with an iron fence.

In consequence of continued ill-health Mr. Smith was obliged to resign his charge, which he did at a meeting of Presbytery held at Newtown, Pa., March 27, 1856.

During Mr. Smith's pastorate of *four* years seven elders were elected, viz: G. R. Fox, Esq., Samuel Beaver, George Camm, Dr. Cornelius S. Baker, Henry McMiller, Esq., Benjamin Davis and Philip Cressman. The church roll was enlarged by the addition of 49 members, and the parsonage and church edifice were projected and completed.

Soon after Mr. Smith retired, Rev. Job F. Halsey came to Norristown on a visit to friends residing here. He was invited to occupy this pulpit, and, after being heard for a few Sabbaths, was unanimously elected pastor, at a congregational meeting held March 13, 1856; and was installed on the 11th of May following. On this occasion Rev. James Wood, D. D., presided and proposed the constitutional questions, Rev. Reese Happersett, D. D., preached the sermon, Jno. McClusky, D. D., gave the charge to the pastor, and D. V. McLean, D. D., charged the people. The Rev. Joseph Nesbit made the installation prayer. On the evening of the same Sabbath Dr. Halsey preached his introductory sermon. He commenced his pastorate under peculiar discouragements. The troubles in the church under the preceding pastor had ultimated in an internecine

war. The membership was reduced to 56, the Sabbath School was scattered and almost broken up, the prayer meeting had dwindled to a handful, and the church was encumbered with a debt of about \$18,000. Such a state of things would have appalled most men of ordinary faith. But with an unhesitating confidence in the promise of a covenant-keeping God that "As thy days so shall thy strength be," (Deut. 33:25) Dr. Halsey entered upon the duties of his office. He employed no new devices to interest his flock and to build them up in holiness. He told the "Old, old story" in its simplicity and sought the aid of the Holy Spirit to make it effectual.

Although there have been but few seasons of special religious interest in the congregation during his pastorate, there have been but few communion occasions passed without some accessions to the church. Its growth, though gradual, has been constant in numbers and in strength.

In the twenty years that he has served this church a debt of \$18,000 has been extinguished. An organ has been procured at an expense of about \$2700. In the summer of 1868 this house was thoroughly repaired and renovated at an outlay of \$5051. In addition to all this the pastor's salary has been advanced from \$800 to \$1200 with the use of the parsonage.

In January, 1874, the session invited Mr. Wm. B. Waller, a licentiate of the Presbytery of Washington, to assist Dr. Halsey in his pastoral work, at a salary of \$1200 per annum. He entered at once upon his duties, was received under the care of the Presbytery of Philadelphia North, and was ordained, *sine titulo*, Feb. 19, 1874. Dr. Ralston presided and made the ordaining prayer, Dr. Owen preached the sermon, and Dr. Halsey delivered the charge to the evangelist.

Mr. Waller labored here for two years, with great accept-

ance, when he was called to take charge of a new church enterprise in Scranton, Pa.

Notwithstanding these largely increased drafts on the treasury of the church, the contributions to our various boards have been greatly augmented. The ladies of the congregation, beside sustaining a missionary, Miss Margaret Craig, in India, render efficient pecuniary aid in domestic church work.

The Sabbath School is larger and in a more flourishing condition than at any former period. It numbers about 245 scholars and 27 teachers.

The attendance on the weekly lecture is much increased, and is, indeed, encouragingly large.

Under the present pastorate eight elders were installed, viz: John Hill, John K. Ralston, Samuel O'Neill, William Mogee, Samuel D. Powell, Joseph K. Gotwals, Wm. Craig and A. A. Yeakle. To the communion roll 410 names have been added, while the actual strength of the church to-day is 287 members.

While we would honor the holy men, who here have stood between the living and the dead and who have been honored of God as instruments of so much good to this people, we would unite with them in giving to God all the glory. Behold, then, what God has wrought. In obedience to His authority we "Note it in a book, that it may be for the time to come."

THE OLD ACADEMY.

As reference has frequently been made to the Old Academy, as intimately connected with the early history of our church, some reminiscences of it may not here be out of place.

On the 29th of March, 1804, the Legislature of Pennsylvania passed an act empowering certain persons, as trustees, to sell a lot of ground and a school house, for the purpose of building an academy in its stead. Accordingly in 1805 the Norristown Academy was erected. Its dimensions were 45x30 feet, two stories high, and of brick. On the first floor there was one large room that would comfortably seat 125 persons. Sixty or more pupils could be accommodated with desks for study in this room. The second story was divided into two rooms, each of which was reached by a separate stairway from either end of the house. It was surmounted by a belfry, in the centre, which contained a bell of pleasant tone and considerable power. In this academy the youth of the town and of the surrounding country were educated. Here many young men were prepared for college, under the tuition of such instructors as Rev. Mr. Jones and Rev. Joseph Barr, to both of whom I have already introduced you.

This academy was the tenth institution of learning, in the order of time, incorporated in Pennsylvania. The State appropriated \$2000 towards its completion. The building was for many years practically the town hall. It seems to have been open to any one who came along and desired to call the people together. The congregation of the Presbyterian Church used it for all social gatherings until 1840, when they provided a comfortable lecture-room of their own.

The old academy stood directly across what is now DeKalb street, between the ground occupied by this church and that upon which the market-house now stands, with its

front nearly on a line with the front of the church. Of course it looked directly down DeKalb street, which was then opened only from the river to Airy street. The embankment on which the academy stood could not have been less than 10 or 12 feet above the present grade of DeKalb street. So high was it that when the water pipes were laid on that street, it was found less expensive to drive a tunnel under the academy, and for some distance beyond it, than to excavate a trench of sufficient depth to receive the pipes. In 1845 the work of extending DeKalb street was fairly commenced, the embankment gradually disappeared and with it the old academy. Not a trace of former times remains.

THE OLD CHURCH BUILDING.

As already stated, the first house of worship erected by this congregation was commenced, probably, in the year 1816. It stood upon the site of this building. It was 55x45 feet—was of stone—was two stories high, and had no vestibule. It sufficed for the comfort and accommodation of the people until after the revival of 1839, when, in consequence of the growth of the congregation, it was found expedient to enlarge it, and to provide a room for the Sunday School and for social meetings. In the fall of 1839, an extension of 25 feet was added, making it 45x80 feet. By this means a good lecture room, about 40 feet square, in the clear, was provided, and a convenient vestibule in front secured. This improvement was made at a cost of about \$4000, all of which was raised and paid by the congregation. Owing to the lateness of the season, it remained unfinished until the summer of 1840, when the work was completed, and in the fall the house was dedicated. It was now a con-

venient and comfortable though very plain edifice. There was a gallery on each side and accommodations for a large choir on the southwest end. Its seating capacity including the galleries was about 600; nor was it any too large for the congregation. After the ingathering of 1843 it was generally full and sometimes crowded. "The lecture-room," says Mr. Gould, "was a hallowed place because of the sacred associations connected with it; and the glory of the latter house was greater than that of the former, made so by the special presence of the Lord. It would be but to echo the sentiments of many hearts to say: 'The beauty of the Lord our God was upon us.'"

THE NEW CHURCH EDIFICE.

In enlarging the old house, and particularly in excavating the cellar, in order to obtain the requisite height for a basement, it became necessary to underpin the side walls for a considerable distance. This rather critical operation having been done unskillfully, the walls were considerably shattered, and in a few years showed signs of bulging. At the same time it was discovered that the wood-work of the basement was much decayed. A meeting of the congregation was called in the spring of 1854, and the condition of the church laid before them. It was at once resolved to take steps toward the erection of a new house of worship. A building committee was appointed consisting of Samuel Jamison, J. Grier Ralston, Henry McMiller, Wm. M. Jamison, Wm. Hamill, James Boyd and Josiah W. Evans. The two gentlemen last named served for a short time only on the committee.

The wood-work of the old house was sold at auction and bought by Messrs. Fluck & Guest, who used it in the

erection of what is now Bullock's woolen mill on Main street near Walnut. That mill, except that it is one story higher, one foot wider and five feet longer, is the exact counterpart of the old church. The same roof trusses, window frames, sash and shutters were used in both buildings. The new church edifice was put under contract at once, and the work urged forward with all the speed consistent with thoroughness of workmanship. It was completed in 1855. Its dimensions are 60 feet 9 inches by 102 feet 2 inches. The basement story is 16 feet high, while the height of the audience room is 33 feet. The spire rises 196 feet above the lower floor and, including the vane rod, is over 200 feet high.

The lecture-room is pewed and will accommodate 350 persons. The prayer-meeting room is nicely carpeted and furnished with settees, while the Sunday School and Infant School rooms are furnished for the accommodation of about 300 pupils. The seating capacity of the audience room including the galleries is something over 1150. The original cost of the building was about \$24,000.

Biographical Notes.

Any sketch of a church's history must necessarily be incomplete, that does not embrace biographical notes of its pastors and of others prominent in its work. This part of my task I find peculiarly embarrassing, for the obvious reason that all the pastors except one are still living. Moreover, the work of collecting accurate information and adequate material for a personal history, even under the most favorable circumstances, is one of acknowledged difficulty. This fact must account for the meagerness of some of the following sketches.

ELDERS.

Of the twenty-four elders who have aided in the work and worship of this church, ten are no longer on earth; they have gone to their reward. The list of the dead is as follows: Robert Hamill, Ulrich Schlater, Henry Dixon, Wm. Powell, David Getty, Wm. McGlathery, Jacob Teany, Marmaduke L. Burr, Samuel Beaver, and Samuel O'Neill.

Of one of these, Mr. Schlater, I have already spoken, through an extract from a letter by Dr. Nassau; of another Mr. Gould writes as follows: "The first, the leading elder, and who may be regarded as the Father of the First Pres-

byterian Church of Norristown, was Robert Hamill, Esq. Mr. Hamill came to this country in early life and settled in Norristown, where he engaged in mercantile pursuits, and was much esteemed for his uprightness and christian integrity. From the first formation of the church he was the most active member of it and his house was the home of ministers. He lived a single life until he reached the age of 45 years, when he married and became the father of a large family—six of whom still live—three sons, all Doctors of Divinity, and three daughters, two of whom are married to prominent Presbyterian clergymen, and the third to a Presbyterian elder.

“During all the years of Mr. Hamill’s life his influence was unbounded in the church, and his word law. His children knew the meaning of authority and were trained under the principles and doctrines of the Presbyterian church. Born as he was in the North of Ireland, he was strictly orthodox in faith; yet he was known among the people as a modern Calvinist. This will account for the fact that he called around him, in his day, that class of ministers known and recognized as “New School” men, and when he voted in Presbytery or Synod it was with that party. He had his own views and was always ready to express them in a clear and convincing way, being a man of more than ordinary mental capacity.

“Though married late in life he lived to see his children grow up around him and to have most of them well settled in the world. It was not until the year 1838, that he was called away, and up to within a few weeks of his death he was abroad and active, giving advice and leading the way in all that related to the trying events of the winter and spring of that year. At length in his 85th year he was laid upon a bed of sickness which proved to be the bed of death. On a bright June morning, when his children were gathered in his chamber and the flowers were blooming and the birds singing without, the spirit of Robert Hamill took its flight

to heaven. He was conscious that his end was near, yet he was calm, peaceful and even joyous in the full hope of a better world."

It was my happiness to be acquainted with five of the deceased members of the session. While among them there was great diversity of opinion as well as of talent and attainment, it can be truthfully said of them all that they were men fearing God and loving righteousness. Each had some well defined characteristic that the mention of his name recalls. Mr. Powell was a man of deep and earnest feeling and impulsive zeal. Mr. Getty was characterized by unostentatious piety, a quiet temper and deliberate judgment. Mr. Teany I remember as an outspoken christian, of strong convictions, and of vigorous faith. These attributes were distinctly exhibited in his prayers.

With Mr. Beaver's memory we associate a kind and quiet manner, a fixedness of purpose that knew no faltering and a deep under-current of religious feeling, that sometimes welled up with great power. Last but not least among these honored names comes that of dear old Mr. O'Neill—always cheerful and uncomplaining, he carried sunshine wherever he went. Gifted with a vigorous intellect, a sound judgment and a kindly nature, his presence was always welcome where counsel was needed or sympathy sought. Who that has heard him pray can ever forget his prayers. As he stood up to lead our devotions, in unstudied language, he seemed to speak into the very ear of God.

I regret to say that of the other three deceased elders, viz: Messrs Dixon, McGlathery and Burr, I have no personal knowledge. Their record is on high.

PASTORS.

It is with peculiar pleasure that I here record the fact, that I have been personally acquainted with every pastor of this church, and with most of them have been on terms of close and endearing intimacy for many years. To follow them in their toil for Christ and to gather up, though hurriedly, a few fragments of the history of their life-work, is indeed a labor of love.

The REV. MR. JONES, to whom I have referred, as among the first, if not *the first* instructor in the old academy, and who collected around him the little group from which this church was formed, was, when I met him, first in Western Pennsylvania and subsequently in Ohio, many years ago, a venerable, intelligent and cheerful, though somewhat feeble man. His home was in Pittsburg with his children, some of whom had acquired wealth. For several years previous to his death, he did but little ministerial work. He died in Pittsburg about thirty years ago.

REV. JOSEPH BARR,

FIRST PASTOR

Of this church, was born near New Castle, Del., Dec. 4, 1791. His early youth was characterized by a serious thoughtfulness not common to boys of his age. In his 17th year he united with the church. He graduated at the University of Pennsylvania in 1811, and at once entered upon the study of theology, under the direction of Rev. John E. Latta and Dr. James P. Wilson. He was licensed to preach in October, 1812. In the fall of the following year he became pastor of the churches of Norriton and Providence, and taking charge of the Old Academy here, he was instrumental in the organization of this church. He was a good

scholar and a successful teacher. Kind in manner, deliberate in judgment, decided in discipline and just toward all, he was eminently qualified to command in the school-room; nor was his influence less felt in the deliberative bodies of the church of which he was often a member.

On removing from Norristown in 1823, he took charge of the churches of Leacock and Upper Octorara, in Lancaster county. Here he labored for more than twenty years, when failing health compelled his resignation. He then removed to Newark, Delaware, and became the pastor of White Clay Creek and Christiana churches. His last sermon to the people of that charge was preached October 23, 1853. Soon after this, at his earnest request, the pastoral relation was dissolved. He died at Wilmington, Del., May 24, 1854, and was buried at White Clay Creek church. His memory will long be fragrant in the churches to which he ministered.

REV. CHARLES W. NASSAU, D. D.,

SECOND PASTOR,

Was born in Philadelphia, April 12, 1804, and trained in the Old Pine Street Presbyterian Church, of which his father was an elder. He was received to full communion in that church in the winter of 1820. He graduated in the University of Pennsylvania in July, 1821. In the winter of 1821-2, he studied Hebrew under the tuition of Dr. Banks, of the Associate Church, Philadelphia, and in November, 1822, entered the Theological Seminary at Princeton. He was licensed to preach the Gospel by the Presbytery of Philadelphia, April 23, 1824, and from April 23, 1825, acted as stated supply for *six* months to the church of Norristown and the united churches of Norriton and Providence. As already stated, he was ordained November 16, 1825, and installed pastor of the three churches, with which he had

been laboring as a supply. Being disqualified by throat disease for pulpit duties, he was obliged, for a time, to intermit his labors. In the spring of 1827, he made two journeys; the first to Buffalo, N. Y., the second to Wheeling, Va., riding about 1200 miles on horseback, and about 800 miles otherwise. He returned in November to the duties of his charge, but in a few months was obliged again to relinquish them. In June, 1828, he commenced once more to travel on horseback in pursuit of health. Having been appointed by the General Assembly a delegate to the Associations of Connecticut and Massachusetts, he determined to travel in New England.

In October, 1828, Presbytery relieved him of his pastoral charge. In July, 1829, he removed to Montgomery Square, Montgomery county, Pa., with a view to the restoration of his health, and resided there until May, 1836. During this period he engaged in educational work, and also preached, as health permitted, to the people of the neighborhood and as occasional supply to churches. He also acted as stated supply to the churches of Norristown and Providence for *six* months and subsequently for *three* months. These churches applied to him to become their pastor again. He referred the question to his medical adviser, who decided that his throat affection would not permit a pastorate.

In May, 1836, he removed with his family to Missouri, with a view of teaching Hebrew in a Theological Department proposed in connection with Marion College, in that State. The plan of a Theological Department having failed, he accepted the Professorship of Latin and Greek in the College, and continued in this position for one collegiate year, ending June 24, 1838.

Marion College being inextricably involved in pecuniary difficulties, he resigned his Professorship and returned to Montgomery Square, Pa., where he remained from July, 1838, to April, 1841. He then removed to Easton, Pa., having accepted an appointment to the Professorship of

Latin and Greek in Lafayette College. He continued in this position until March, 1849, when he was elected to the Presidency of that college. He held the position of President until commencement-day, Sept. 18, 1850, when his connection with it ceased upon his resignation.

For some years, while residing in Easton, he acted as stated supply to the church of Durham, Pa.

Having purchased the property of the Female Seminary, in Lawrenceville, New Jersey, he took charge of that institution, as its Principal, in October, 1850. In this capacity he continued to labor until January, 1875. In July of the same year, he removed to Trenton, N. J., where, on the 11th of April last, he celebrated his golden wedding, surrounded by a large and happy household, and a wide circle of sympathizing friends.

REV. ROBERT ADAIR.

THIRD PASTOR.

He was born March 16, 1802, in Belfast, Ireland.

He finished his academic course at the University of Pennsylvania where he continued until the end of the junior year. In the autumn of 1826 he entered the Theological Seminary at Princeton, N. J., where he remained two years. He was licensed by the Presbytery of Philadelphia in 1829 and was ordained in 1830 by the Presbytery of New Castle who at the same time installed him over the Second Presbyterian Church of Wilmington, Delaware. In 1834, he received and accepted a call to this church and here remained until 1838, when he was invited to take charge of a new enterprise on Franklin street, Philadelphia. This, owing partly to a general financial panic, proved a failure. He was then called to the pastorate of the First Presbyterian Church of Southwark, Philadelphia, which he served for 9½ years. He resigned this charge to accept an appoint-

ment as Corresponding Secretary of the Philadelphia Home Missionary Society. While in connection with this society, he acted as associate Secretary of the Home Mission Committee, located in New York. He was called to the Central Presbyterian Church of Norristown in 1861 and continued to labor there until 1864, when he relinquished the charge and returned to Philadelphia. Soon after this he began to supply the Tabor Presbyterian Church in that city, and in 1871 was installed as its pastor, and still continues to minister to that church.

REV. SAMUEL M. GOULD,

FOURTH PASTOR,

Was born at Gorham, Maine, January 24, 1809. From his infancy he was instructed in things pertaining to the kingdom, and enjoyed the advantages of a godly example in the lives of his parents. He seems to have been early impressed with a sense of sin and the need of a Saviour. While employed in a store in Portland, Maine, in 1827, he united with the Congregational Church of which Rev. Chas. Jenkins was pastor. In the spring of 1828 he commenced his studies with reference to the ministry under Rev. Asa Mead of Brunswick, Maine, where he nearly completed his preparation for college. Returning to Gorham, he remained until the summer of 1830, when he entered Bowdoin College. It was only after a severe struggle that he was able to control his mental powers and bring them squarely up to the sterner duties of a students life. His health was such that he could not remain at college, therefore in the spring of 1831 he removed to East Hartford where Rev. Asa Mead was now settled. Here he first began to hold forth the word of life. He spent the summer in attending "Four Days Meetings" in the neighboring towns, his health continuing very poor. In the autumn of

1831, Mr. Mead died and Mr. Gould went to East Windsor and took the academy there where he taught until the following summer. In the spring of 1832 he accepted an agency for the American Tract Society and in its interest travelled through different parts of Connecticut.

In the autumn of the same year he assumed the charge of the academy of West Hartford. Here God was pleased to own his labors for the spiritual good of his pupils. A revival of great power occurred, in which the entire institution shared. Nearly all the pupils were brought to the feet of Jesus. After passing the winter in this school with great spiritual profit, he went in the spring to the house of Rev. Mr. Walton, of Hartford, to teach his children. Here he remained during the summer.

In October, 1833, he entered the Troy and Albany Theological Seminary, under Drs Beman and Kirk. Here he completed the full *two* years' course, and graduated with honor and "The first appointment." After leaving the seminary, he went in the fall of 1835 into Berkshire county, Mass., and by the Association of that county was licensed to preach the Gospel.

He now visited Cedarville and Spencertown, N. Y., where he spent a few months in ministerial labor, and subsequently occupied a pulpit at Stephentown, N. Y., for a short time, when he was invited, in the fall of 1836, to supply a church in the city of Hartford, Conn. He remained here until May, 1837, when he visited Philadelphia during the exciting times of that year.

He preached a sermon in the Central Church of that city and was invited to remain. Declining to do so, he determined to go west and seek a field of labor among the destitute on our frontier. In a few weeks, however, he found himself in the Fourth Church of Albany, N. Y., which he supplied for the summer.

He then returned, by invitation, to the Central Church,

Philadelphia, which he engaged to supply for *three* months. At the end of this time he was invited to Norristown, where, after preaching for a few Sabbaths, he received a call to become the pastor of the First Presbyterian Church. He was ordained and installed here by the Third Presbytery of Philadelphia, September 25, 1838. After a successful pastorate of about twelve and a half years, the relation was, at his own request, dissolved April 10, 1851. With health much impaired he spent the summer with reference to its improvement, and the following winter in preaching in Philadelphia and vicinity.

In the spring of 1852, he received and declined a call from Marple Church, Delaware county, Pa. He now resolved to visit his native state, and on the 15th of August, 1852, preached for the first time, to the Second Congregational Church in the city of Biddeford, Maine. In a few months he was called to that church and was installed its pastor January 6, 1853. There was, however, a strong opposition in the parish to his settling there. This seemed to nerve him for his work and he entered upon it with earnestness and energy.

The large and finely appointed new house soon filled up, the Holy Spirit was poured out with special power, sinners were converted and saints quickened. The regular congregation now averaged from 600 to 700 hearers. To this large assembly he continued to minister with great acceptance for four years, when some diversity of opinion on political subjects caused a rupture in the church. Mr. Gould, with about forty families, withdrew to a large hall, and formed what is now the Pavilion Church, one of the strongest in the State.

He now received a second urgent call to the First Congregational Church of Owego, N. Y. As his labors had become oppressive in Biddeford he thought it his duty to accept it, notwithstanding he had declined a similar invitation from that church a year before.

On the 15th of August, 1858, he preached his farewell sermon to the church at Biddeford and against the earnest protestations of the people there took his departure for Owego.

On the 12th of September, 1858, he commenced his labors there. From the first a cloud seemed to settle upon his horizon. He was despondent and became discouraged. His sympathies were with the people he had left at Biddeford. He therefore decided not to be installed and on the 10th of March, 1859, terminated his relations to that church.

Since that time, Mr. Gould, though not idle, has had no regular pastorate. He preached for some time in Southwark, Philadelphia, then at Port Penn, Delaware, and in 1870 he removed to Emporium, Cameron county, Pa., where he remained until September 1, 1872, as a stated supply.

Mr. Gould is an earnest worker, and although no longer a young man has much of the vivacity and vigor of youth in his conversation and preaching. He is a close observer of men and events. Is swift to hear and slow to speak. Is shrewd in business. Exact in accounts and sincere in friendship, though blunt in manner. So far as human judgment can determine, he embodies in his character all the attributes of a Bishop, as defined by the apostle Paul, (1 Tim. 3d chap.) except, that he is not nor ever has been the "Husband of one wife." God has permitted him to gather a large flock into the fold of Christ, and in the great day that cometh "there will many rise up to call him blessed."

REV. RANDOLPH A. SMITH,

FIFTH PASTOR.

Of Mr. Smith's early history I have been able to collect but little reliable information. He was born in Maine, about the year 1820, and while quite young removed to New Hampshire, where he was employed in a store as a clerk, until he grew to manhood, when he engaged in merchandising on his own account. Where he was educated or to what extent he enjoyed the advantages of a liberal education, I have no means of knowing. He was licensed by the Presbytery of the District of Columbia, about the year 1845, and ordained as an evangelist, with reference to his going to Africa as a missionary. Owing to the failure of his health the missionary scheme was abandoned, and on the minutes of the N. S. General Assembly for 1846, I find him marked as stated supply for the Church of Bethesda, in or near Georgetown, D. C. In 1849 he is represented in the same minutes as sustaining the relation of pastor to the Church of Sharon, his address being Tenallytown. In 1852 he became pastor of this church, which he served until February, 1856, and soon after became agent for the collection of funds for the building of a Presbyterian Church in Washington, D. C. About the beginning of the year 1857 he removed to New Orleans, where he continued to prosecute his agency. He now had his name changed to DeLancey, and after a residence of about five years in New Orleans he removed to Boston, Mass. In 1860 he became District Secretary of the Board of Domestic Missions, which office he held until 1863, when he took charge of the First Presbyterian Church of Boston, Mass., as stated supply. Here he continued to labor for two years, or perhaps three, and in 1865 or '66 he removed to Hampton, N. H., where he still resides. Dr. DeLancey is a man of pleasant address and easy manners, and sympathizes deeply with the sorrowing and distressed. He is very kindly remembered by many here and in other fields where he has labored.

REV. JOB F. HALSEY, D. D.,

SIXTH PASTOR.

Three months had not elapsed after the resignation of Mr. Smith until the sixth pastor was installed and entirely engrossed in his work. Rev. Job F. Halsey, D. D., was born in Schenectady, New York, January 12, 1800. His father, Capt Luther Halsey, was a patriot of the old school. He served through the whole of the revolutionary war, and having prepared four sons for college was permitted to see them all graduate at Union College and all enter the ministry. The eldest, Dr. Luther Halsey, and the youngest, the subject of this notice, only survive. Dr. Job F. Halsey studied theology with his brother Luther and was licensed by the Hudson River Presbytery in 1820. Subsequently he spent three years in the Theological Seminary at Princeton, N. J., at the same time rendering his brother important aid in preparing his illustrations for the lecture room. Dr. Luther Halsey had been called to the chair of Chemistry and Natural Philosophy, in Nassau Hall.

The pulpit of the Tennent Church at Freehold, N. J., being vacated by the death of Dr. Woodhull, Dr. Halsey was invited to preach as a candidate for settlement there.

His services proving acceptable he was ordained and installed over that church June 1, 1826. While there he inaugurated the work of supplying the United States with the Bible. First he induced the Monmouth County Bible Society to supply the county. Then he brought about such action on the part of the Nassau Hall Bible Society as resulted in supplying the State of New Jersey with the word of God, in the short space of two years. Moreover, the Society undertook, at his suggestion, to raise \$40,000 to be applied to the teaching of those to read who could not read the Scriptures. After he removed to Albany, N. Y., as agent over sixteen counties of that State for the Sunday

School, Tract and American Bible Societies, he induced the Washington County Bible Society to agree to raise \$5000 to aid the parent society, on condition that at its next anniversary it would undertake to supply the United States in two years. This it did. On the failure of his health Dr. Halsey removed to Pittsburgh, Pa., where his brother Luther had been called to a professorship in the Western Theological Seminary. For a time he supplied the First Presbyterian Church of Allegheny every other Sabbath, and was in 1830 or 1831 called to be its pastor. The congregation then worshipped in a small frame building. Soon a large substantial brick church was erected on Beaver street, of which Dr. Swift is now pastor.

In 1835 his health failing, he accepted a professorship in Marion Manual Labor College, Missouri, and during the absence of its President, Rev Dr. Potts, he taught and graduated the first class of that institution. Here he lost his voice, and turning his back upon Missouri, he came to Perth Amboy, N. J., where he opened the Raritan Seminary for young ladies, and as principal taught for twelve years.

While educating the two daughters of his old friend, Rev. Dr. Nelson, he was instrumental in inducing the Doctor to write his work, "Nelson on Infidelity," now owned and published by the American Tract Society. The entire manuscript was sent to Dr. Halsey by mail in letters from Marion, Mo., and Quincy, Ill. He carried it through the press at New York, Mrs. Halsey correcting the proof-sheets. Some years before his death, Dr. Nelson told his friend that he had a list of over 300 persons who had been recovered from infidelity by his book.

In 1848 Dr. Halsey's voice was so far restored as to be able again to preach, and was settled in West Bloomfield, now Mont Claire, N. J. Here he remained until a large, new stone church was nearly completed, when he was compelled to leave on account of his wife's failing health. In

1856 he received and accepted a call from the First Presbyterian Church of Norristown, Pa. Here a large field opened before him. It was inviting because there was much work to be done, but forbidding because of the nature of the work. The spirituality of the church had been stifled by a controversy of more than ordinary bitterness. The membership had been taxed for improvements made by the previous pastor, until even the suggestion that further contributions would be needed, provoked, in many cases, angry criticism and uncharitable crimination. On the other hand the elements composing the congregation were homogeneous. Among them were some earnest workers—men of means, who had learned that it is more blessed to give than to receive. With a clear understanding of the difficulties and encouragements of the work, the pastor elect entered upon it. He preached the word faithfully, “The Lord working with him and confirming the word with signs following.”

A devotional spirit was fostered. A general disposition to study the things that make for peace prevails. A heavy pecuniary burden has been lifted from the church. The habit of giving to the work of our Zion has been carefully cultivated and improved, and the entire interests of the congregation advanced and its prospects brightened. As a man Dr. Halsey has a commanding presence, a courteous manner, and a kind heart. As a christian he is gentle, devout and evidently sincere. As a minister he is earnest and sometimes even impetuous. His style is unpretentious although studied, while his orthodoxy is undoubted. Christ and Him crucified finds a place in all his sermons. Now in the 77th year of his age he still preaches with unusual vigor.

It was my intention to have spoken at some length of the various revivals with which this church has been blessed, but I have already occupied much more time than was originally allotted for these sketches.

In conclusion, let me remind you that the review of the century that has closed upon us reveals many events that should call forth our warmest expressions of gratitude and praise. At its commencement there was no Presbyterian Church, except Norriton and Providence, between Abington and the Great Valley Church. Now on this territory there are ten or more, nearly all of which are self-sustaining. We have seen our beloved Zion convulsed and rent in fragments by angry controversy, and again behold her breaches healed and her peace flowing as a river. Again and again have we seen the enemy, in some unaccustomed form, come in like a flood, and just as often have we seen the Lord raise up a standard against him.

Allelujah ! for the Lord, God omnipotent reigneth ; and we will " Note it in a book, that it may be for the time to come."

REVIVALS.

The year 1831 was rendered memorable by the commencement of the Great Awakening that in three or four years reached, with greater or less power, almost every protestant church in this country. None connected with the exciting scenes of those times can ever forget them.

This work was carried forward by "Protracted Meetings," held for four days or more, in the various congregations. The appointment of such meeting, once announced, everything from that time was arranged with reference to it.

In many congregations an hour was agreed upon, when each day the people of God should retire and spend a few minutes, at least, in prayer for the Divine Presence at the approaching meeting and for a special blessing on the ministrations of the word.

When the time arrived for the commencement of the services all unnecessary work was suspended. The plow was abandoned in the furrow, the hammer lay silent on the anvil in the smithy, the saw hung idly on the wall, the implements of toil were laid aside; the merchant ceased his traffic, shop doors were closed and all solemnly wended their way to the house of God to await upon him in the extraordinary use of the means of grace. The assemblies were usually very large, more than the churches could hold. Those who could not get in crowded around the open doors and windows. Often have I seen these large congregations bathed in tears and swayed by emotions they could not control; and when those who desired to be conversed with or

to be made the subjects of special prayer were invited to come forward, hundreds rose up promptly and urged their way to seats vacated to receive them.

The first special religious interest, of which we have any record in this church, occurred in 1832 in connection with the wonderful work referred to, as commencing the previous year. The revival in Norristown was mainly, under God, the result of the labors of Baptist clergymen, and it was out of this that the Baptist Church grew. The meetings at first were held in the Court House. This church was at that time without a pastor, yet there was an almost regular supply of preaching by Presbyterian ministers from abroad, and within a year about eighty were added to the church as the result of the revival. It is hardly to be wondered at, that, in the absence of the fostering and directing care of a pastor, some irregularities should occur in the admission of members. A few, with very indefinite views of what is implied in "Following Christ," seem to have found their way into the fold at this time. Others were admitted who brought with them notions of church work that were incompatible with our polity.

These disturbing elements, however, either soon sloughed off or were neutralized and corrected by the dominant influence around them. Upon the whole this revival gave to the church a very important increment of strength.

The next special work of grace, with which this congregation was blessed, commenced in February, 1839. Of this, I have already given a somewhat extended account in the words of the pastor, under whose administration it occurred. It began during a week of prayer, and was characterized by the sudden and almost unlooked for coming of the Lord into his temple. Some were instantly seized with an awful sense of guilt, while others had a terrible but less distinctly defined apprehension of wrath to come.

In most cases there was a deep and pungent conviction of sin, followed, in due time, by clear views of the plan of

salvation, and a well defined hope in Christ. With but few exceptions, those who were added to the church as subjects of this gracious work, have adorned their profession; while some of them here and others elsewhere have been prominent in the social and benevolent work of the church.

It is worthy of remark that this revival occurred at a time when the people were engrossed in an effort to enlarge and improve their house of worship. Their hearts and hands had been opened to give liberally of their means, and God rewarded their liberality by pouring out upon them the refreshing influences of his "Holy Spirit." The results of this work were wide spread, and its blessed effects were long felt, not only in this church but through the town and the entire community. Unbelievers were dumb in view of what God had wrought. They could ascribe to none other than divine power the changes that were manifest in the lives of some of the converts.

The religious interest continued through 1839, and in the spring of the next year the church was again revived with considerable power. *Fifty-four* were added as the result of this revival. After the house was enlarged and the people began to enjoy the comforts of the lecture room, there seemed to be among them an earnest desire to see the "salvation of God." This wish was freely discussed in their daily intercourse and was constantly expressed in their social and public meetings for prayer. On a fast-day occasion in the autumn of 1841 a remarkable manifestation of feeling suddenly pervaded the congregation.

The ministers present were overcome with emotion and all felt it was good to be there. The Holy Spirit seemed to brood over the assembly, christian hope was brightened and faith strengthened, but no general revival followed. In 1842 a similar meeting was held, which was characterized by great solemnity and depth of feeling, and by an earnestly expressed desire to see a day of the right hand of the Lord in the conversion of sinners. During Christmas week the

Presbyterian and Baptist Churches held a union meeting. The pastors Rev. Mr. Gould and Rev. Samuel Aaron preached alternate evenings, each in the other's church. These meetings were well attended, but were closed with the year, apparently without any special results. At the first weekly prayer meeting after the opening of the new year (1843) unusual seriousness was manifested, and at the invitation of the pastor several young men arose for prayer. The interest soon became general. But few attended the meetings who were not impressed with a sense of their lost condition by nature, and of their need of a Saviour. The Rev. E. S. Ely was present at the communion on January 7th, and after pressing the claims of God upon the impenitent, invited all who were interested in their own salvation to separate themselves from the congregation, and thus afford him an opportunity of private conversation with them.

About *twenty* young men came forward. All were surprised at the extent and quiet intensity of the work which now became general. On the following Monday evening, *sixteen* more expressed publicly their anxiety about their souls. The meetings which were continued night after night for several weeks were crowned with anxious inquirers. At least one hundred and fifty came forward to ask the prayers of God's people in their behalf. Some remarkable cases of conversion occurred. A large number of young men were brought under the power of grace. At the communion held in February, there were added to the church more than *one hundred* members, of whom *forty* were baptized. Most of these have evinced the sincerity of their profession by a walk and conversation becoming the gospel. An interval of five years now elapsed without any special outpouring of the Holy Spirit upon the church. Yet the word was not unfruitful as was indicated by the additions that, from time to time, were made to its membership.

In the early part of the year 1848, God again returned in power to his people refreshing them with his presence; while many who were out of Christ were brought into covenant relations to him. At this time about forty were added to the household of faith. During the following winter of 1849, there was again a deep religious interest felt throughout the congregation. It was, however, neither so general nor so long continued as that of the preceding year; nor was it attended by any unusual or strongly marked cases of christian experience. Fifteen were added to the fellowship of the church.

During the next decade there is but little to record in the spiritual history of the church that is at all calculated to cheer the faith and stimulate the zeal of the active christian. The greater part of this period was a season of gloom and discouragement. Not that the people of God were idle in their Master's service, nor yet that they were indifferent to the success of his cause. But our Zion languished because of dissensions within her borders and strife among her people. Even when this ceased, its consequences still lingered for years, with fatal effect, upon the growth and prosperity of the church. The Holy Ghost will not dwell amidst scenes of contention and embittered controversy. Toward the close of this period the outlook became more cheerful and encouraging. Those who had been so long wholly engaged in repairing the breaches of Zion, now began to mourn her low estate. In addition to the regular meetings, a weekly prayer meeting was established that was held from house to house. Every family in the congregation was visited by the pastor and an elder. The word was preached with simplicity and earnestness and God made it fruitful.

Toward the close of 1858, a growing interest in spiritual things became evident throughout the church. This continued without the employment of any special means of grace until the close of 1859. The work was quiet and unobtrusive although there were some notable cases of

conviction and conversion. It was remarkably free from the excesses that sometimes mar the peace and disturb the harmony of similar occasions. *Sixty* were added to the church.

For the next sixteen years there was not at any time such a state of religious interest in the congregation as would warrant it in being called a revival. Nevertheless the church was not all this time without evidence of the presence of the Holy Spirit. At most of the Communion seasons new members were received and at some of them the number was encouragingly large. Indeed the aggregate growth of the membership during this period was nearly, if not quite equal to that of any other period of the church's history of similar length.

At the commencement of the current year (1876) the session resolved to observe the "Week of Prayer," which commenced on Sabbath, the second day of January. The meetings were well attended, and the interest developed was such that when the time to close them arrived it was deemed advisable to continue them for at least another week. Meanwhile the pastor had secured the promise of Rev. Louis R. Fox to assist him in a season of special service preparatory to the spring communion. The exercises commenced on Sabbath, the 20th of February, and continued for two consecutive weeks. Mr. Fox preached with but two or three exceptions every evening during this period. His sermons were earnest, practical and effective. From the first a deep seriousness characterized the meetings and the interest continued to increase until the entire church was aroused, and many who were out of Christ began to inquire what they must do to be saved. Those who were the subjects of this work of grace seem generally to have experienced a clear sense of indwelling sin and of its enormity, and of their immediate and absolute need of a Saviour. Consequently their struggles for deliverance from

the dominion of sin were short, and their submission to Christ prompt and unconditional. *Twenty-one* were admitted to the church.

It is worthy of remark that the ministrations of this occasion were preceded by and accompanied with much fervent prayer on the part of God's people. Nor in this respect did this revival differ from that of any other in the history of our church. Here then is an important lesson from the teachings of the past; and this is fully corroborated and enforced by the precepts of God's word, "I will yet, for this, be inquired of by the house of Israel to do it for them." "Ask, and ye shall receive." Would you, my friends, enjoy the constant influences of the Holy Ghost in your own soul? Seek it by a Godly life and prayer. Would you see the church revived? Look up with an unfaltering faith to him whose ear is ever open to the cry of his people, and "Who loveth the gates of Zion more than all the dwellings of Jacob."

OAKLAND FEMALE INSTITUTE.

I have hesitated to speak of Oakland Female Institute on account of my personal connection with it, notwithstanding its intimate relations to this church.

It is only upon the urgent request of friends, often repeated, that I have consented to put on record, in this connection, some features of its history.

In the early days of my ministry while on my way to the Winnebago Indians, as a missionary, I was suddenly disqualified for pulpit labor by severe hemorrhage of the lungs. Before I had fully recovered a door of usefulness was very unexpectedly opened to me in a school for young ladies. I promptly and thankfully entered it as soon as I was able. While this seemed to be the only pursuit in which I could then safely engage, its duties accorded with my tastes and I entered upon it with all the heartiness and zeal that love for work inspires. After cultivating this particular field for four years, with the hope of re-establishing my health, it became evident that my life-work lay in the school-room, and I began to look for some place to locate a school such as I wished to establish. By a most singular providence, that I cannot here relate, my attention was directed to this town. One by one the barriers that at first seemed to lie in the way of our coming disappeared, and on the 29th of October, 1845, the school was opened with *four* pupils, in a small room occupying part of the site on which Oakland now stands. In a few days the number had increased to *twenty-eight*—eighteen of whom were boarders.

As the pews in the body of the church were all taken, in order to accommodate our pupils we were obliged to place seats in the aisle immediately in front of the pulpit. The rapid growth of the school soon compelled us to ask increased sitting privileges. The southeast gallery was then appropriated to our use. This we continued to occupy as long as the old church stood. When we entered this room I bought the tier of pews on the southeast side of the house, and when our school was full these barely sufficed for the accommodation of that part of our family that attended the Presbyterian Church. Beside those who worshipped with us here our household was represented in most of the other churches, and in some of them largely. Up to the commencement of the winter session of 1850-51 we attended church twice daily unless prevented by inclement weather. From that time we were present only at the morning service. This change was brought about by a written request signed by every teacher and pupil resident in the institution, to the effect that I would preach to them in the school-room on Sabbath evening. After seriously considering this subject for some time I did not feel at liberty to refuse their petition, although to grant it was to add materially to labors that were felt to be already sufficiently great. Compliance perhaps was more readily accorded because the arrangement was understood to be but for that term. At the beginning of the next session, however, a similar request was preferred and granted, and thus the practice became permanent. The results we think justified the usage. But few sessions passed without some manifestation of the Divine presence among us, and not unfrequently was the entire school brought to a greater or less extent under the special influences of the Holy Spirit. By the recommendation of the General Assembly of the Presbyterian Church, the last Thursday of February, 1853, was set apart as a day of prayer for the "Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and

especially that many of them may be called and qualified by the grace of God for the work of the ministry."

The language of this resolution seemed to indicate that colleges and schools for boys alone were to be the subjects of our prayers. When we, as a congregation, came together to pray, in obedience to the call of the Assembly, it was plainly evident that this was the understanding of our church at least. No reference, whatever, was made in any prayer to our Institution or to any other female school in the land. My heart was saddened, and my mind heavily oppressed by this strange omission, or rather criminal neglect, as I could not but regard it.

The subject was discussed in our home circle and we resolved to make our pupils the subject of special prayer. At once, an unwonted solemnity was observable at our morning and evening worship. A marked attention was given to the reading of the scriptures and to the preaching of the word both in the school-room and at church. Early in March, God was pleased to pour out his Spirit upon us. The house was filled with his presence. A stillness pervaded every part of it that I can only describe as *awful*. Every one seemed to be awestruck and disposed to stand still and see what God would do.

On the first day in which the divine presence was specially manifested, several of the young ladies came separately and privately to my rooms seeking spiritual instruction and asking to be guided in the way of life. Each of them supposed that she was the only one in the house anxious to be reconciled to God. About *ninety* of our family were thus found to be inquiring the way to Zion. Most of this number were deeply anxious and many of them were soon permitted to rejoice in a sense of pardoned sin. I have never known an experience richer in the love of Christ than that enjoyed by some of the subjects of this work. Before the term closed (March 23) at least *forty* began to indulge the hope that they had passed from death to life,

and gave as we thought good evidence of a change of heart. Of this number *nine* united with this church, while the others were admitted to church membership at their homes. Indeed, as far as I can ascertain, a large majority of those who were awakened on this occasion became members of the church soon after quitting school.

While this was the most remarkable revival we ever enjoyed it was by no means the only one. I record it here, to the praise of God, that no year of the school's existence passed round without our being permitted to see some display of the Divine power in the salvation of some member of our household.

During these seasons of awakening, while we cheerfully gave ourselves to the work of directing the anxious, we studiously avoided everything calculated to produce unhealthy excitement. No exercise of school was suspended, nor regular duty intermitted. We strove to be "diligent in business" as well as "fervent in spirit." We adhered rigidly to our established routine of devotional exercises, making no change in their number or character except to adapt them to our particular circumstances. Early in the history of the Institution the young ladies established a prayer-meeting that was kept up until the school closed. They generally had some benevolent or church work on hand. They educated one heathen boy on the Western coast of Africa, and one girl or more in India. They contributed largely in work and in other ways to the Sanitary Fair held in Philadelphia as well as other fairs here and elsewhere. After this church was completed they furnished the pulpit, and a former treasurer of the church frequently remarked to me that the absence of the young ladies in vacation was plainly seen in the collections of the congregation.

We persistently discouraged our pupils from uniting with the church, here, without the full consent of their parents and except in two or three cases that we felt we ought not

to control, we never permitted it. Notwithstanding this fact, the roll of this church contains the names of one hundred and twenty-two members of our school family. This we are prepared to say, on due reflection, does not represent more than *one fifth* of the number that became hopefully pious while with us.

Of the 2500 young ladies educated at Oakland but very few have been permitted to make a wreck of character or to bring upon themselves social blight. Many of them are occupying and adorning the highest social positions in our land. Some of them are conspicuous as principals of schools, while others are teachers in subordinate positions. *Two* of them have already laid down their lives in the service of their Master, on the Western Coast of Africa. *Four* have given themselves to the cause of missions in India. *One* is to-day a toiler in the vineyard of the Lord in Japan, while *another* pursues her self-denying labors for Christ, among the Choctaw Indians. As every State in the Union was represented in the pupils of Oakland, as was also Canada, South America, Cuba, Great Britain, Germany and Greece, it is not wonderful that they are scattered throughout the world to-day. Some have gone down to an early grave, and e'er they crossed the Dark Valley have left on record their testimony that God's grace is sufficient even for a dying hour.

While we bless God for the wide extended influence Oakland has been permitted to exert, we would fervently pray that wherever that influence is felt it may be felt for good, and that it may grow in power, and widen in extent, until the nations of the earth shall become the kingdom of our Lord and Saviour Jesus Christ.

We subjoin Complete Lists of the various Officers of the Church.

ELDERS.

NAMES.	WHEN ELECTED.	REMARKS.
Robert Hamill,	Sept. 4, 1819,	Died June 27, 1838.
Ulrich Schlater,	“ “	Resigned Jan. 1839.
Hugh Dixon,	“ “	Dismissed March, 1823.
William Powell,	Nov. 16, 1828,	Resigned Jan. 1839.
David Getty,	“ “	{ Withdrew to Central
		{ Church Sept. 1855.
William McGlathery,	“ “	Dismissed April, 1837.
Jacob Teany,	June 10, 1838,	{ Withdrew to Central
		{ Church Sept. 1855.
Marmaduke L. Burr,	Oct. 23, 1842,	Dismissed May 1843.
Levi Streeper,	May 9, 1849,	Dismissed.
G. Rodman Fox,	August 26, 1855.	
Samuel Beaver,	“ “	Died Oct. 22, 1868.
George Camm,	“ “	Dismissed.
Cornelius S. Baker,	“ “	
Henry McMiller,	“ “	Dismissed.
Benjamin Davis,	“ “	“
Philip Cressman,	“ “	“
John Hill,	Feb. 29, 1860,	“
John K. Ralston,	“ “	
Samuel O'Neill,	“ “	Died April 13, 1872.
William Moguee,	June 6, 1863,	Dismissed.
Samuel D. Powell,	Nov. 2, 1866.	“ March 6, 1870.
Joseph K. Gotwals,	May 26, 1872.	
William Craig,	“ “	
Abraham A. Yeakle,	“ “	

The session as now constituted, consists of the following members :

G. Rodman Fox, Esq., Dr. Cornelius S. Baker, John K. Ralston, Joseph K. Gotwals, William Craig, Abraham A. Yeakle.

TRUSTEES.

1818.

Alex. Crawford, John McFarland, Ulrich Schlater,	Hugh Long, William Mitchell, Wm. McGlathery,	John Henderson, Phillip Baker, William Hamill.
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1819.

Alex. Crawford, John McFarland, Hugh Dixon, Phillip Hahn, in place of William	Hugh Long, William Mitchell, Thomas Mitchell,	John Henderson, Phillip Baker, William Powell, Mitchell, dec'd.
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1820.

Alex. Crawford, Hugh Dixon, John Patterson,	Hugh Long, Thomas Mitchell, John Chain,	John Henderson, William Powell, Robert Hamill.
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1821.

Hugh Dixon, James Winnard, John Patterson,	Andrew Crawford, William Faris, John Chain,	William Powell, David Wolmer, Robert Hamill.
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1822-23.

John Patterson, Andrew Crawford, Hugh Long,	John Chain, William Faris, William M. White,	Robert Hamill, David Wolmer, John Henderson.
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1824.

John Henderson, Robert Hamill, Ulrich Schlater,	John Chain, Samuel Crawford, William Powell,	David Wolmer, Wm. McGlathery, Andrew Crawford.
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1825.

Robert Hamill, Ulrich Schlater, Zadok Thomas,	Samuel Crawford, William Powell, George Govett,	Wm. McGlathery, Andrew Crawford, David Wolmer.
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1826.

Ulrich Schlater, Zadok Thomas, Robert Hamill,	William Powell, George Govett, James Winnard,	Andrew Crawford, David Wolmer, John Chain.
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1827.

Zadok Thomas, Robert Hamill, William Powell,	George Govett, James Winnard, Andrew Crawford,	David Wolmer, John Chain, Samuel Crawford.
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1828.

Robert Hamill, William Powell, Zadok Thomas,	James Winnard, Andrew Crawford, George Govett,	John Chain, Samuel Crawford, Thomas Cowden.
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1829.

William Powell, Zadok Thomas, Robert Hamill,	Andrew Crawford, George Govett, James Winnard,	Samuel Crawford, Thomas Cowden, Ulrich Schlater.
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1830.

Zadok Thomas, Robert Hamill, William Powell,	George Govett, James Winnard, Wm. McGlathery,	Thomas Cowden, Ulrich Schlater, Benjamin Davis.
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1831.

Robert Hamill, William Powell, Zadok Thomas,	James Winnard, Wm. McGlathery, George Govett,	Ulrich Schlater, Benjamin Davis, Jacob D. Custer.
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1832.

William Powell, Zadok Thomas, Robert Hamill,	Wm. McGlathery, George Govett, James Winnard,	Samuel Jamison, Jacob D. Custer, Ulrich Schlater.
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1833.

Zadok Thomas, Robert Hamill, William Powell,	George Govett, James Winnard, Wm. McGlathery,	Jacob D. Custer, Ulrich Schlater, Samuel Jamison.
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1834.

Robert Hamill, William Powell, Zadok Thomas,	James Winnard, Wm. McGlathery, John S. McFarland,	Ulrich Schlater, Samuel Jamison, Thomas Cowden.
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1835.

William Powell, Zadok Thomas, Robert Hamill,	Wm. McGlathery, David Getty, Ulrich Schlater,	Samuel Jamison, Thomas Cowden, James Winnard.
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1836.

Zadok Thomas,
Robert Hamill,
William Powell,

David Getty,
Ulrich Schlater,
Wm. McGlathery,

Thomas Cowden,
James Winnard,
Samuel Jamison.

1837.

Robert Hamill,
Josiah W. Evans,
Zadok Thomas,

Ulrich Schlater,
Mehelm McGlathery
David Getty,

William Crawford,
Samuel Jamison,
Benjamin Wagner.

1838.

Josiah W. Evans,
Zadok Thomas,
William Crawford,

Mehelm McGlathery
David Getty,
William M. Hough,

Samuel Jamison,
Benjamin Wagner,
Jacob Teany.

1839.

Zadok Thomas,
William Crawford,
Josiah W. Evans,

David Getty,
William M. Hough,
Samuel Jamison.

Benjamin Wagner,
Jacob Teany,
Samuel Linsenbigler.

On the 9th of August Mr. William M. Hough resigned and Moses Auge, Esq., was elected to fill his place till April 4, 1840.

1840.

William Crawford,
Josiah W. Evans,
Zadok Thomas,

G. Rodman Fox,
Samuel Jamison,
David Getty,

Jacob Teany,
Samuel Linsenbigler,
Benjamin Wagner.

1841.

Josiah W. Evans,
Zadok Thomas,
William Crawford,

Samuel Jamison,
David Getty,
G. Rodman Fox,

Samuel Linsenbigler,
Benjamin Wagner,
Jacob Teany.

1842.

Zadok Thomas,
William Crawford,
Josiah W. Evans,

David Getty,
G. Rodman Fox,
Samuel Jamison,

Benjamin Wagner,
Jacob Teany,
Moses Auge.

1843.

William Crawford,
Josiah W. Evans,
Zadok Thomas,

G. Rodman Fox,
Samuel Jamison,
David Getty,

Jacob Teany,
Moses Auge,
Hugh Crawford.

1844.

Josiah W. Evans,
Zadok Thomas,
Charles Christman,

Samuel Jamison,
David Getty,
G. Rodman Fox,

Moses Auge,
Hugh Crawford,
Jacob Teany.

1845.

Zadok Thomas,	David Getty,	Hugh Crawford,
Charles Christman,	G. Rodman Fox,	Jacob Teany,
Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery.

1846.

Charles Christman,	G. Rodman Fox,	Jacob Teany,
Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery,
Zadok Thomas,	David Getty,	Hugh Crawford.

Ill health constrained Mr. Fox to resign his secretaryship and membership to the Board of Trustees on the 24th of October.

1847.

Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery,
Zadok Thomas,	David Getty,	Hugh Crawford,
Charles Christman,	William Hamill,	James Boyd.

1848.

Zadok Thomas,	David Getty,	Moses Auge,
Charles Christman,	William Hamill,	James Boyd,
Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery.

1849.

Charles Christman,	William Hamill,	James Boyd,
Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery,
Zadok Thomas,	David Getty,	Moses Auge.

1850.

Josiah W. Evans,	Samuel Jamison,	Mehelm McGlathery,
Zadok Thomas,	David Getty,	Moses Auge,
Jacob B. Croll,	Benjamin E. Chain,	Christopher Heebner

1851.

Zadok Thomas,	David Getty,	Moses Auge,
Jacob B. Croll,	Benjamin E. Chain,	Christopher Heebner
Samuel Jamison,	Mehelm McGlathery	Josiah W. Evans.

1852.

Jacob B. Croll,	Benjamin E. Chain,	Christopher Heebner
Samuel Jamison,	Mehelm McGlathery	Josiah W. Evans,
Zadok Thomas,	David Getty,	William Hamill.

1853.

Samuel Jamison,
Zadok Thomas,
William Jamison,

Jacob B. Croll,
David Getty,
Henry McMiller,

Josiah W. Evans,
William Hamill,
John Hill.

1854.

Zadok Thomas,
William Jamison,
Samuel Jamison,

David Getty,
Henry McMiller,
Jacob B. Croll,

William Hamill,
John Hill,
Josiah W. Evans.

1855.

William Jamison,
Samuel Jamison,
David Getty,

Henry McMiller,
Jacob B. Croll,
James Boyd,

John Hill,
Levi Streeper,
William Hamill.

1856.

Thomas P. Knox,
A. Jackson Knox,
J. Grier Ralston,

Cornelius S. Baker,
William Hamill,
William Jamison,

John McNair,
James Boyd,
Henry McMiller.

1857.

A. Jackson Knox,
J. Grier Ralston,
Thomas P. Knox,

James Boyd,
William Jamison,
Cornelius S. Baker,

John Hill,
Henry McMiller,
John McNair.

1858.

J. Grier Ralston,
Samuel O'Neill,
A. Jackson Knox,

William Jamison,
Thomas P. Knox,
S. Porter Stinson,

Henry McMiller,
Cornelius S. Baker,
William Hamill.

1859.

Samuel O'Neill,
A. Jackson Knox,
J. Grier Ralston,

Thomas P. Knox,
S. Porter Stinson,
William Jamison,

Cornelius S. Baker,
William Hamill,
Henry McMiller.

1860.

A. Jackson Knox,
J. Grier Ralston,
Thomas P. Knox,

S. Porter Stinson,
William Jamison,
Samuel O'Neill,

William Hamill,
Henry McMiller,
Abraham A. Yeakle.

1861.

J. Grier Ralston,
Thomas P. Knox,
Duncan White,

Henry McMiller,
Samuel O'Neill,
S. Porter Stinson,

Samuel Jamison,
Abraham A. Yeakle,
A. Jackson Knox.

1862.

Thomas P. Knox, Duncan White, J. Grier Ralston,	Samuel O'Neill, S. Porter Stinson, Henry McMiller,	Abraham A. Yeakle, A. Jackson Knox, Samuel Beaver, Jr.
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1863.

Duncan White, J. Grier Ralston, Thomas P. Knox,	S. Porter Stinson, Henry McMiller, Samuel O'Neill,	A. Jackson Knox, Samuel Beaver, Jr. Abraham A. Yeakle.
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1864.

J. Grier Ralston, Thomas P. Knox, A. Jackson Knox,	Henry McMiller, Samuel O'Neill, S. Porter Stinson,	Samuel Beaver, Jr., Abraham A. Yeakle, John R. Major.
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1865.

Thomas P. Knox, A. Jackson Knox, J. Grier Ralston,	Samuel O'Neill, S. Porter Stinson, Henry McMiller,	Abraham A. Yeakle, John R. Major, Samuel Beaver, Jr.
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1866.

A. Jackson Knox, J. Grier Ralston, Samuel O'Neill,	S. Porter Stinson, Henry McMiller, Thomas P. Knox,	John R. Major, Samuel Beaver, Jr., Abraham A. Yeakle.
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1867.

J. Grier Ralston, Samuel O'Neill, S. Porter Stinson,	Henry McMiller, Thomas P. Knox, John R. Major,	Samuel Beaver, Jr., Abraham A. Yeakle, A. Jackson Knox.
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1868.

Samuel O'Neill, S. Porter Stinson, J. Grier Ralston,	Thomas P. Knox, John R. Major, Samuel Beaver, Jr.,	Abraham A. Yeakle, A. Jackson Knox, Henry McMiller.
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1869.

S. Porter Stinson, J. Grier Ralston, Samuel O'Neill,	John R. Major, George W. Rogers, Thomas P. Knox,	A. Jackson Knox, Henry McMiller, Abraham A. Yeakle.
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1870.

J. Grier Ralston, Samuel O'Neill, S. Porter Stinson,	George W. Rogers, Thomas P. Knox, John R. Major,	Henry McMiller, Abraham A. Yeakle, A. Jackson Knox.
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1871.

Samuel O'Neill, S. Porter Stinson, J. Grier Ralston,	Thomas P. Knox, John R. Major, George W. Rogers,	Abraham A. Yeakle, A. Jackson Knox, Charles P. Weaver.
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1872.

S. Porter Stinson, J. Grier Ralston, Samuel O'Neill,	John R. Major, George W. Rogers, Thomas P. Knox,	A. Jackson Knox, Charles P. Weaver, Abraham A. Yeakle.
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1873.

J. Grier Ralston, Hugh McInnes, S. Porter Stinson,	George W. Rogers, Thomas P. Knox, A. Jackson Knox,	Charles P. Weaver, Abraham Yeakle, Dewalt Weber.
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1874.

Hugh McInnes, S. Porter Stinson, J. Grier Ralston,	Thomas P. Knox, A. Jackson Knox, George W. Rogers,	Abraham A. Yeakle, Dewalt Weber, Charles P. Weaver.
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1875.

S. Porter Stinson, J. Grier Ralston, Hugh McInnes,	A. Jackson Knox, George W. Rogers, Thomas P. Knox,	Dewalt Weber, Charles P. Weaver, Abraham A. Yeakle.
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1876.

J. Grier Ralston, Hugh McInnes, S. Porter Stinson,	George W. Rogers, Thomas P. Knox, A. Jackson Knox,	Charles P. Weaver, Abraham A. Yeakle, Dewalt Weber.
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OFFICERS OF BOARD OF TRUSTEES

DATE.	PRESIDENT.	SECRETARY.	TREASURER.
1818.	Alex. Crawford.	John Henderson,	Wm. Mitchell.
1819.	John McFarland,	"	"
1820.	John Patterson,	Thos. Mitchell,	William Powell.
1821.	"	Wm. Powell,	"
1822.	Robert Hamill,	David Wolmer,	David Wolmer.
1823.	"	"	"
1824.	"	"	"
1825.	"	Zadok Thomas,	"
1826.	"	"	"
1827.	"	"	"
1828.	"	William Powell,	James Winnard.
1829.	"	"	"
1830.	"	"	"
1831.	"	"	"
1832.	"	"	Robert Hamill.
1833.	"	"	"
1834.	"	"	"
1835.	"	"	"
1836.	"	"	"
1837.	"	Josiah W. Evans,	
1838.	Josiah W. Evans,	"	Zadok Thomas.
1839.	"	"	"
1840.	"	G. R. Fox,	"
1841.	"	"	"
1842.	"	"	"
1843.	"	"	"
1844.	"	"	"
1845.	"	"	"
1846.	"	M. McGlathery,	"
1847.	"	"	"
1848.	"	"	"
1849.	"	"	"
1850.	"	"	"
1851.	"	"	"

DATE.	PRESIDENT.	SECRETARY.	TREASURER.
1852.	Josiah W. Evans,	William Hamill,	Wm. McDermott.
1853.	"	"	Henry McMiller.
1854.	"	"	"
1855.	Saml. Jamison,	"	"
1856.	J. Grier Ralston,	John McNair,	"
1857.	"	"	"
1858.	"	William Hamill,	"
1859.	"	"	"
1860.	"	Abm. A. Yeakle,	"
1861.	"	"	"
1862.	"	"	"
1863.	"	"	"
1864.	"	"	"
1865.	"	"	"
1866.	"	"	"
1867.	"	"	"
1868.	"	"	Geo. W. Rogers.
1869.	"	"	"
1870.	"	"	"
1871.	"	"	"
1872.	"	"	"
1873.	"	"	"
1874.	"	"	"
1875.	"	"	"
1876.	"	Chas. P. Weaver.	Abm. A. Yeakle.